Numb. 58.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** Auguſt 27th. to **Wedneſday** September 11t. 1708.

IN the Laſt *Apollo*, *Queſt.* 1. *Line* 5. read Diſprove inſtead of Prove.

Q. *I am oblig'd to you for the Service you have done ſome of my Friends, by your's of Wedneſday laſt, which has began to break off the Fetters, which Prejudice and Education had tyrannically impos'd. For taking the Liberty to reaſon, they concluded your Account of a God in a Carpenter's Yard to be of the ſame Standard with*——

Pray, Gentlemen, how was the Godhead emp'oy'd, when the Manhood was ——*or was he not God and Man, till he was properly Man, I mean to Years. Senſeleſs Cant! I think your Hiſtory of his Nonage (if God) is no leſs Ridiculous than the Romiſh Miracles then ſaid to be performed by him. We own our great Prophet was to be exalted from an humble State; but that the moſt High God cou'd be contain'd in narrow Humanity is what we dare not think of without fear of the diſpleaſure of a Jealous Almighty; and muſt believe* Apollo *worſe than (what he is reputed) a Heathen, if he believes that.*

A. Since the other part of your Letter is capable of a Diſtinct Conſideration; that we might not be too long upon a Queſtion, we have reſerv'd the reſt to another Paper. We need not beg pardon for ſupplying ſome of your Letter with a Daſh, ſince it was unfit to appear in Publick Print, and void of the good manners, that become a Diſputant. One wou'd think, that common Modeſty ſhou'd have oblig'd you to more regard for Chriſt as *Man*, than to make uſe of ſo ludicrous a Similitude, tho' it be in confutation of an Opinion, which you think Erroneous. But tho' you wou'd ſeem wonderfully fearful of offending a Jealous God, yet we find, that you are willing to make what amends, you can, by taking abundance of Liberty with *his Beloved Son, in whom he was well pleas'd.*

We hope, Sir, your Friends will thank you for the Complement, you have ſo generouſly paſt upon them, in repreſenting them as Men ſo Unſteady in their Principles, as to be ſhaken by a matter of ſo ſmall importance. For if they were ignorant of what both Ancients and Moderns (the Orthodox we mean) do generally allow, and of what the Scriptures afford us ſo clear an Intimation; yet they might before have as Pertinently ask'd; where was the Divinity, when Chriſt waſh'd his Diſciples Feet? for that was an Action equally condeſcending with the other; and Both, no doubt, were deſign'd to teach us very uſeful Leſſons of Humility. And therefore, tho you acquaint us, that they took the Liberty to Reaſon, you yet let us know withall that they took a very dangerous Liberty, and that *Free Thinking* (to uſe the Modiſh Phraſe) that *Free Thinking* with Them bears too near a reſemblance to a very common Simily, and is no better than *a Sword in a Child's hand*.

But in anſwer to that Part Queſtion (for Modeſty is a Leſſening to ſome Mens Parts) how was the Godhead employ'd when the Manhood was ——We may readily reply, that it was in Part employ'd in the Government of the World, *in ſuſtaining all things by the word of it's power*. But if it be enquir'd, how it was employ'd with regard to the Manhood, it had Myſtically aſſum'd, we anſwer with a very Ancient Author, namely, with *Irenæus* (Biſhop of *Lyons*) that it was *Quieſcent*; if you wou'd have his own words, ἡσυχάζοντος τῦ λόγυ.

To the Query, when he commenc'd God and Man, we reply, as ſoon as he became Incarnate. And tho' you endeavour to baffle the Article of a God Incarnate with that Perſwaſive (as You may think it) Exclamation; ſenſeleſs Cant! yet Exclamations, we hope, are no Arguments: But if You conceive Your's to be one, we beg leave to retaliate it with Another; ſenſeleſs Argument!

Pray, who of the Orthodox believe, that the Divinity of Chriſt was contain'd in his narrow Humanity? For ſure to be Contain'd In, and to be Joyn'd To, are Terms of a very Different Importance. But thus to dreſs up your Adverſaries Tenets in what garb, you pleaſe, and thence endeavour to expoſe them to Ridicule, this is an uſage not unlike to what the Primitive Chriſtians met with under the Neronian Perſecution, when (as even *Tacitus* does not ſcruple to inform us) they were cover'd with the Skins of Wild Beaſts, and thence expos'd to the Worry of Mercileſs Dogs. But if your Intention was not ſo *Hurtful*, and you were only ſo Unhappy, ſo *Short-ſighted* (for who can help the Defects of Nature?) As not to perceive the very clear Diſtinction between Terms ſo very widely Different, we entreat your Pardon for charging you with ſo foul an Imputation.

But, what you Principally aim at, is, that the Union of the Godhead and Manhood in one Christ transcends the very utmost reach of your *Narrow* Thoughts. But pray, Sir, what wou'd you be at? Wou'd you *by searching find out* God? Wou'd you *find out the Almighty to Perfection*? Wou'd you be invested with that Divinity, you deny your Saviour? We wou'd advise you to take down such Towring Imaginations, lest we shou'd Particularly think of You, as often as we meet with *Zophar*'s very sharp Reflection, *Vain Man wou'd be Wise, tho' Man is born like a Wild Asses Colt.*

You were very unlucky in your intimation of *Apollo*'s being an Heathen, since some Men are at a loss by what other Title than one too near a kin to it, namely, that of Infidel; they are utterly at a loss by what other Title to call those, who deny the Fundamental Articles of the Christian Faith. And therefore, Sir, our Christian Charity obliges us to Remember You, as often as we Pray for *Jews, Turks, Infidels* and *Heretick*s. But they (if any such there be among Orthodox Christians) They, that dispute your claim to the Last but one, will leave your Title to the *Last* Uncontested.

Q. *Gentlemen, Be pleas'd to give your Opinion, why some Eyes (tho' neither Old, nor weak) can't distinguish several Colours (yet can a great many) so well, as some three times their Age; and whether the reason, in part; may not be ascribed to the different Colours of Peoples Eyes; and if so, whether Black, Hasle, Dark, or Light Grey, the most infallible in their Perception.*

A. The Deficiency of Sight cannot be imputed to any particular Colour of the Eye, because that part of the Eye, which is concern'd in the Transmission of Colours, is it self Destitute of Colour, as you may see in a former *Apollo*. The foresaid Deficiency is therefore Imputable to an Obstruction of certain Filaments of the Optick Nerve, which tho' Dispos'd to Transmit some sort of Rays, do yet Reflect others without any regular Transmission. For as the Different Rays, that compose Different Colours, are Differently Configurated, so some of them may be more Agreeable, others more Disagreeable to the Obstructed Filaments.

Q. *Gentlemen, I desire to know, whether Cream boil'd in the Middle of a well kneaded Pudding will turn to Butter, and what is the Cause of it. Your speedy Answer will oblige your Servant,* &c. *Who is going into the Country.*

A. Whether there be any Butter or not in the Case, 'tis certain the Question is very slippery, and 'tis to be hop'd, since as yet we have not been Conversant in Exercitations of this kind, that the Querist will excuse us, if we assure him, we'll say *not a Word of the Pudding*, till he comes to Town again, and so a Good Journey to him.

Q. *I being a long time troubled with the Tooth-ach, my Companions would fain persuade me, that I am in Love: I would therefore desire you to unfold their meaning to me.*

A. The Meaning is very plain, good Mrs. *Cassandra*; for an Earnest Desire after any thing, you know, will make the Teeth water, and Consequently the Ardor of your Affection may attract such a flux of Rheam upon your Jaws, as may Occasion that *unpitty*'d Misery the Tooth-ach.

Q. *I have got a Canundrum in my head, and cannot get it out, I shall certainly crack my Brains in searching out Questions for you; I do really believe you have bewitched me, I try to divert my Thoughts as much as I can, and still* Apollo *runs in my head, I neglect my Business by the means; and what ever I think of, it will by some how or other, slip into a Question: What should be the meaning of all this, which is to me a Mystery; why should our Thoughts when bent upon any Object, be so riveted, as not Easily to be Disengaged?*

A. It is the Nature of that Intellectual Being the Soul, to be busie in the search after Knowledge, and the less Obstructions she meets in the Indisposition of the Organs of the Body, the more eager she is in her Prosecutions. Now the readiest way to obtain her End herein, is certainly an ardent Desire and Sedulity to gain the solution of all her Doubts and Information of Matters of which she is Ignorant; therefore no wonder your Thoughts are so intent hereon, that matters of lesser Importance make no Impression on you; when you have attain'd a greater Proficiency in knowledge you will wonder more, how you could waft your time on those trivial concerns, the omission of which is now your Complaint.

Q. *If ever there was an Angel upon God Almighty's Earth I am Now in love with one, and How to approach her awful presence, None but the Great* Apollo *can dictate; I tremble at the Attempt, and were you to survey my Countenance, you'd conclude my Genuine Passion had not the least sparks of Affectation in it. Your Assistance in this Extremity to a distressed Lover wou'd intail an Eternal Obligation on your Humble Servant in the most Pathetick Terms; I beseech you defer it not. Yours,* T. S.

A. If the Person, You are in Love with, be (as you say) a Real Angel, we advise you to express your Passion with all the Defference due to a Superior Being, without once presuming on the hopes of a suitable Return: For that were an impardonable Affront to such a bright Existence, to request an Union with a wretched Lump of Earth. All your Remedy is, to wait with Patience, till you are disingag'd from your Prison of Clay; and in the mean time take care that your Life be such as may render you an Angel of Light, or you will be at a further Distance from the Object of the Affection, than now; consider also, that then there will be no Distinction of Sexes. But shou'd you be in an Error all this while, You are in a fine Condition, for we have known (and not very seldom) such Ladies as have been Address'd under the Title of Angels before Marriage, obtain no better than that of Devils 6 Months after.

POEMS.

Q. FOR *shame*, Apollo, *quit the British Stage,*
You rather banter than improve the Age,
To such Low Themes *from* Lofty Flights *you fall,*
As if some Grub-street Muse *possest ye all*;
Wou'd ye be thought as wise as ye pretend,
Keep to Tall Wit, *for that must be your Friend*;
But when you meanly stoop to Common Clay,
And Answer Questions fit for Childrens Play,
No more we value your Unsinew'd *Lays,*
But give you Frowns *for* Smiles *and* Scorn *instead of*
(Praise,

A. Oh! Why will *Thankless* Man be led away,
And after Common Vogue *Unwisely* stray.
Why shou'd *Ingratitude* and *Envy* reign,
And Carping Malice damn a generous pain.
Mistaken Bard see with *Impartial Eyes,*
For blaming *Others* will not speak *Thee* Wise;
Kindly we mean the *Good* of all Mankind,
And *Guides* are *Sure* most useful to the *Blind*;

Th'

Th' Unknowing Vulgar not so Wise as *You*,
May be *Inform'd* by what long since you knew;
Then carp not *Thus* that diff'rent strokes you see,
Leave *Ign'rant* Men the *Dull*, and take the *Bright* to *Thee*.

1.

Q. *Why Love which governs all Mankind,*
Is always represented Blind ?

2.

Q. *If Friendship be a lasting Joy,*
Which Time *or Absence can't destroy ?*

3.

Q. *And if in Love there's Happiness,*
A Virgin never yet cou'd Guess.
In answering This *you will* Oblige,
A Lady has held out a Siege,
And if Your Arguments convert her,
You'll be my Oracle hereafter.

1.

A. Well may We represent that Passion Blind,
Which Overthrows the Quiet of our Mind,
And on mistaken Principles of Joy,
The brightest Light, Our *REASON* do's destroy.

2.

A. Tho' Joys of Friendship most divinely climb,
All Things must yeild to Absence and to Time.

3.

A. An Unexperienc'd Virgin may believe
More Joys in Love, than Love alone can give,
For They No lasting Happiness will find,
Who with fond Passions only sooth the Mind.
Tho' These Solutions fail t' oblige,
We wou'd not have You raise the Siege,
But boldly for Th' Assault prepare,
By Storming, You may gain the Fair.

Q. *Pray,* Britlsh Apollo,
Observe what does follow,
And let it be blest with your Answer;
*In your Last * I do find*
A Lady whose Mind,
Is wholly intent upon Man, Sir.
I find in the Ditty,
She's Beauteous and Witty,
She's Vertuous, Modest, and Wise;
That these Charms so collected,
Shou'd e'r be neglected,
Wou'd be to my wond'rous Surprize.
Now the Question remains,
Emboson'd in Chains,
Where is the well quallifi'd Lady;
To whom, Sir, I may
My Obedience pay,
In Terms that agreeable may be.

* Monthly Paper for August.

Philaster.

A. The Lady's forth-coming,
'Thout Trumpet or Drumming,
And we are as frank to bestow her;
With her 'State to a Shilling,
We mean if She's willing,
And teaches us first how to know her.
But first, Sir, relate,
Your Birth and Estate,
Least She shou'd incur a Disaster;
For all we know yet,
Is this Touch of your Wit,
The Mark of a slight Poetaster.

Q. *Ye learn'd* Phebeans, *grant your Gen'rous Aid,* &c.

A. See *British Apollo,* Numb. 53.

Mr. Apollo,

Q. *From Purgatory, Dearest Sir, I send t'ye,*
And Thus my Miserable Case Commend t'ye.
(*Gods sure Can shew Compassion to the Needy,*
And when Vast Misery Excites, They're speedy.)
I'm su'd for Debt (*and nothing have to pay it*)
By Barb'rous Creditors, hard Case, pray weigh it.
And Humbly Ask, whether you'll please to Bail me?
And hope like other Friends, you will not fail me.
Poultry Aug. 20. 1708. *Your Petitioner shall Ever Pray,* &c.

A. Apollo gladly wou'd Compassion show, Sir,
But's Baile is none, since H' can't be su'd Below, Sir.

Q. *Sagacious* Apollo,
Whose Advice we all Follow,
I humbly request you will Answer;
If that the Dog-days,
Affect any ways,
The Statum Salutis *in Man Sir:*
If We in that Season,
Shou'd have any Reason,
Our Purgative Med'cines to fear;
If Phlebotomy *then,*
And Bathings to Men,
Be offensive, as some say they are.

A. The Reason is plain,
Why those Rules we refrain;
(Except on some urgent Occasions:)
For the Dog-Starr creates,
With the Sun-Beams, such Heats,
As engender profuse Perspirations.

Q. *Ye Sons of* Apollo,
That Truth can scarce follow,
You needs must own this to be true;
Your Father was wily,
And loved none silly,
And Fools find no favour with you:
Yet do not reflect,
But answer direct;
For Knaves and Fools near can agree;
Pray which of these two
Is judged by you,
In the Nation most useful to be.

A. Your

A. Your Knaves and your Fools
Are Synonimous Tools,
And to no proper Uſe can relate:
Therefore, prithee, nere ſtrain
Thine Irregular Brain,
For thou'lt ne'r be concern'd in the State.

Note, That Title Pages to the *Britiſh Apollo*, may be had by ſuch who make Collections, of the Men in their Walks, at a Penny a piece.

SIR,

THE Letters from Turin Aug. 18. Give an Account, that on the 16, a great Quantity of Amunition and 30 Pieces of Cannon were ſent from hence for Feneſtrelles in order to make a Breach in the Fortifications of that place. The Duke of Savoy having drawn his Army that way to cover the Siege was Encamp'd at Balbote. The Mareſchal de Villars march'd to Puy with Sixty Batallions and ſome Regiments of Dragoons, to endeavour to find ſome Paſſage to relieve Feneſtrelles, and for the ſame End M. Medavi with his Detachment was advanc'd to Modane: But the Troops of his Royal Highneſs being in Poſſeſſion of all the Paſſages, and His Army covering the Body, with which General Rhebinder carries on the Siege, 'twas thought that place would in a few days be forced to Surrender, and afterwards, propoſes to march with his Army to Briancon. That from Milan they write, they have an Account by an Expreſs, that on the firſt of this Month the Queen of Spain made her Entry into Barcelona in a moſt magnificent manner, to the unſpeakable Joy of the Catalonians; And on that occaſion King Charles Nominated the Count de Stampa, and the Nephew of the Duke de Moles, Grandees of Spain; and that Admiral Leake was preparing to Sail with 3000 Men, commanded by the Count de Fuenſailda, to attempt the Reduction of Sardinia. That the Letters from Bruſſels Sept. 4th. Adviſe, the Armies under the Dukes of Burgundy and Berwick, having joyn'd the 29th paſt near Guillenguies, they marched together the next day to Leſſines, and from thence advanc'd to Tournay and Antoin, where they paſſed the Scheld the 1ſt. Inſtant. The night between the 29th and 30th the Duke of Marlborough decamped from the Neighbourhood of Aeth, march'd towards the Scheld, which he paſſed with his Army, over the Bridges that had been left at Pottes, and took Poſſeſſion of his Old Camp at Helchin, from whence he marched to Fromelleuve and from thence to Pont-a-Vendin. He is poſted in a very advantagious Camp to Cover the Siege, and will reach the Army that Forms it. The Siege is carried on with all poſſible Vigour, and the 2d Inſtant a Breach was made ſo large that an 100 men might enter in Front, and the ſame Evening the Counterſcarp was to be attack'd. That on the 1ſt Inſtant General Fagel arrived in the Neighbourhood of this City, with 6 Batallions he brought from Dutch Flanders, and having in his way received an Order from the Duke of Marlborough, he march the 2d in the Morning with thoſe Troops. 4 Batallions and 9 Squadrons, which were Encamp'd without one of their Gates, and 3 Heſſian Batallions of the Garriſon, towards Audenarde, taking with them part of the Waggons Loaded with Ammunition brought from Holland by water, which Troops amount to 8 or 9000 Men. 'Tis adviſed from Bruſſels Sept. 4. That the Letters from Madrid of the 20th paſt, Import, that General Count Staremberg being reinforced with the Troops lately arriv'd from Italy, was marched towards Gramount; ſo that at Madrid they expected to hear ſhortly of a Battle between him and the Duke of of Orleans.

The Letters from Portſmouth Aug. 29. Give an Account, that Sir George Bing came in there the 28th at Night from the Coaſt of France, with the Men of War and Tranſports under his Command, and brought with him a French Dogger Laden with Salt, which was taken by the Pembroke Man of War. And from London Aug. 31. 'Tis adviſed that Sir Robbert Cotton having reſign'd his Office of being one of the Poſt Maſters General of Great Britain, is ſucceeded therein by John Evelyn Eſq; That Her Majeſty deſigns to go to Newmarket about the beginning of October. That the Letters from the Iſle of *Man*, give an Account, that the Seaford *Man* of War of 24 Guns Capt. Rogers Commander, has brought in there a French Privateer of St. *Maloes* of 22 Guns, Capt. Bonham Commander. Which concludes this from Your, *&c.*

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Note alſo, that as ſoon as the Author has his deſign'd Compliement, which he doubts not of, in a ſhort time He will admit of no more Subſcribers.

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Note, That they who live in the Country may appoint a Friend in Town to take them in for them, or order ſome Inn-Keeper to pay for them Quarterly. For we cannot depend on the Payment of Carriers, ſince they come not in on thoſe hours as our Servants can meet with them in their Walks.

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